

Phoenicia and other parts of Western Asia.¹
Probably all
these doleful ditties were lamentations for the
corn-god
killed by the sickles of the reapers. In Egypt
the slain
deity was Osiris, and the name *Maneros* applied to
the dirge
appears to be derived from certain words
meaning "Come
to thy house," which often occur in the
lamentations for the
dead god.²

Similar Ceremonies of the same sort have been
observed by
obsen-ed⁰³ other Peoples, probably for the same purpose.
Thus we are
by the told that among all vegetables corn (*selu*) by
which is
*SdhmT*⁶ apparently meant *rnalze*, holds the first place
In the house-
in the hold economy and the ceremonial
observance of the
of the¹¹⁰ Cherokee Indians, who invoke It under the
name of "the
com. Old Woman^{jj} in allusion to a myth that It
sprang from
the blood of an old woman killed by her disobedient
sons.
" Much ceremony accompanied the planting and tending
of
the crop. Seven grains, the sacred number, were put
Into
each hill, and these were not afterwards thinned out.
After
the last working of the crop, the priest and an assistant"—
generally the owner of the field—went into the field and
built a small enclosure in the centre. Then entering
it,
they seated themselves upon the ground, with heads
bent
down, and while the assistant kept perfect silence the
priest,
with rattle in hand, sang songs of Invocation to the spirit
of
the corn. Soon, according to the orthodox belief, a loud
rustling would be heard outside, which they would
know
The Old was caused by the ' Old Woman ' bringing the corn
Into the
tL°corn^{of} *^e^>* *kut* *ne^tner* must look up until the song
was finished,
and the This ceremony was repeated on four successive
nights, after
*h^Tdeath*⁰¹ *w^ich* no one entered the field for seven other

nights, when
 the priest himself went in, and, if all the sacred
 regulations
 had been properly observed, was rewarded by finding
 young
 ears upon the stalks. The corn ceremonies could be per-
 formed by the owner of the field himself, provided he was
 willing to pay a sufficient fee to the priest in order to
 learn
 the songs and ritual Care was always taken to keep
 a

¹ Herodotus, ii. 79; Julius Pollux, ² H. Brugsch,
Adonisdage -mid
 iv. 54; Pausanias, ix. 29. 7; Athe- *Linoslied* (Berlin,
 1852), p. 24, cor-
 naeus, xiv. II *sg.*, pp. 618-620. As to reeled by A.
 Wiedemann, *Herodots*
 these songs see *Spirits of the Corn and zweites B-itch* ^ p. 336.
 As to the lamen-
of the Wild) i, 314 *sy?*. tations for Osiris see above, p.
 12.